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Freedom, Fellowship and Character in Religion.

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Editorial.

to Geneva this week, June 10—The fiftieth Anniversary of this ng school of ministers and saints' or so many years, has a large me for many visitors. Such versaries come seldom in the Let us make the most of them.

. MURAT HALSTEAD contributes t article to the June *Lippincott* on early editorial experiences, in l he gives the date of Webster's as the first event to which "the of this country did contemporary e." Before that, an editor was ht to be sufficiently enterprising closed the news column of a ing paper at the respectable hour the night before. That was in ay when the Cincinnati papers seven dollars a week each for raphic dispatches, "and regarded selves as imposed upon by the ing monopoly that spoiled the ar old news channels through nails." Mr. Halstead enumer- some of his early mistakes of gement, but says that the most experience "has been in over- g editorial instruction of the c and allowing myself to form an pulous habit of telling too truth."

REV. M. J. SAVAGE, in an article in the June *Arena*, on "The Rights of Children," speaks a word of needed and emphatic protest against the abuses often practiced in the home in the name of love, even in the name of that most sacred and unselfish of all loves, the mother's: "There are young men and women whom fathers and mothers never allow to grow up—whose lives are absorbed by the selfishness of parental love. I knew cases where the mother would stand square in the way of her boy's best future out of what she calls love, but which, if you analyze it, is only a clinging, whining kind of selfishness, which could not bear the boy out of sight, a jealousy of any other love the boy might cherish. . . . . There is no love about it." Mrs. Kate Gannett Wells, in her story, "Two Modern Women," has depicted this kind of mother's love, in a very forcible and life-like manner.

THE Christian Endeavor Society, while it holds itself within distinctly orthodox lines, yet deserves high praise for broad and practical aim, and the success it has met with in engaging the more active attention of the young people of the churches to questions of religion and morals. Rev. Francis E. Clark, in the current number of the *New England Magazine*, calls it the industrial training school of modern Christianity. It is essentially a popular and democratic movement relying for help and sanction on no ecclesiastical body. Its members are gathered from all the evangelical churches, and thus, to its degree, the Christian Endeavor Society is laboring towards the same wider fellowship that the liberal sects teach more directly. The earnestness with which this organization sets itself to uphold the ends of social morality, though mingled at times with a spirit of dogmatism, is at least hopeful for an increasing sense of responsibility on the part of those into whose hands the entire control of affairs must soon fall.

IN a volume of posthumous essays, by Charles Chauncey Shackford, the topics of which are for the most part literary or critical, is a paper on "Social Progress," in which the writer measures man's development by the degree of mastery which he attains, age after age, over the material forces of Nature. In the struggle man accumulates more than he needs, and this accumulation is known as capital. Property, thus becomes the symbol of power; and in their blind greed for power men mistake the symbol, for the thing symbolized. "The idol has been worshiped as if it were the god." Man is not to be blamed for his love of power, only for his low and sordid conceptions of power, his wish to raise himself at the expense of his fellows. Happily the most encouraging sign of the times, in the discussion of these themes, is the deepening sense of responsibility among the rich and cultured classes, the growing sentiment that the highest good of one can be attained only through the good of all.

THE beautiful mystery of the ancient civilization of Greece deepens with time, and scholars never weary of putting on record their sense of sublimity and grateful love which its wonders continually arouse. M. Renan recently called it one of the great miracles of history, and justified the term's use, by explaining that we may pronounce that a miracle which has only happened once. We doubt the soundness of the general principle, but undoubtedly the term applies to the age of Pericles and Sophocles, if anywhere; the age, as M. Renan observes, when "the citizen, the free man made his appearance in human affairs," when ethics was based on reason, and "science, which means true philosophy, was founded."

THERE is a singular custom in the canton of Zurich, Switzerland, by which the midwives of the community are elected to their positions by the vote of women, no men being allowed to take part in this election. There would seem a peculiar fitness in this, if there is ever a fitness in drawing sex lines in such matters, but its significance is somewhat lost by the fact that the candidates for such elections are examined and appointed by the medical authorities of the state, all men. The spirit of social progress moves in zigzag courses, sometimes, with a fixed indirection of aim that makes us smile. But it is something to know that an office of this nature is surrounded with suitable safeguards, and that the class mainly benefiting by it should have some voice in its selection.

THE citizens of Boston recently held an indignation meeting over the passage of the anti-Chinese bill. Hon. George S. Hale presided and Rev. S. J. Barrows acted as secretary. The list of names appended to the call was made up of men and women eminent in the ranks of culture and reform. Mr. Edwin D. Mead presented a resolution, censuring President Harrison for allowing the bill to pass in such hurried fashion, and pointing out the inconsistency between this action and the support he gave as senator to President Arthur, in his veto of a much less stringent law. In his own terse and vigorous language Mr. Mead declares this piece of legislation not only to be a direct violation of our existing treaties with China, but a law that "strikes at the first principles of reciprocity and brotherhood among nations; it gives the lie to every claim of republican hospitality, and is opposed to every dictate of political morality and every good impulse of the human heart." The subject is one that deserves strong and unmistakable words like these.

THE recent Hindu conference at Benares was of the nature of a great religious revival. Reports were read showing the present degenerated state of the native religion as compared with the more flourishing condition of the imported product of Christianity, with a recommendation for prayers at stated intervals for a renewal of the ancient faith. A new missionary enterprise was inaugurated, by which preachers are to be sent out all over the land to preach the decaying doctrines of Hinduism, and schools for the study of Sanscrit and the rules of faith and practice therein embodied, are to be opened. Some of our orthodox contemporaries read in all this signs of the growth of Christian religion, but others will see in it something more and better, the spread of western ideas and civilization into those fastnesses of oriental life, more custom-bound than creed-bound, more national than religious in type, and therefore more open to the influences of general culture and progress than to any special belief.

"MANY sales and small profits," is the motto of our most enterprising mercantile houses, which we learn in the daily press, has lately been applied to the telephone service in Sweden, where the authorities have reduced the yearly rental from twenty-one dollars to three. It is thought that at such rates the telephone will render mail service for short communications almost useless. We wish the rulers of this and other new inventions, so needful to the masses which profit so little by them, would apply the same principle of plain economic sense and justice in this country.

THE following communication, received by the secretary of the Unitarian Committee of the World's Congress Auxiliary, will explain itself and interest all our readers.

To the Committee of the World's Congress Auxiliary, on a Unitarian Church Congress, Mrs. M. H. Perkins, Secretary:

At a meeting of the Council of the National Conference of the Unitarian and other Christian churches, held in Boston, May 24, 1892, the following resolutions were unanimously passed.

Resolved, That the Council of the National Conference of Unitarian and other Christian churches expresses its hearty sympathy with the plan presented by the World's Congress Auxiliary Committee, for holding a Congress of Religion; a congress to hold such an International Conference of Unitarians, and will cordially co-operate to that end, and have appointed a committee of three from our council, to work in harmony with the Local Committee of Chicago.

Understanding that the council has been named as a part of the Advisory Board, the council gladly accept this appointment, and the several members will gladly render such assistance as they can.

Resolved, That the decision of the question, as to the time and place of the next Conference be postponed to a future meeting. The president, the secretary and Mr. Slicer were appointed a committee of the council to confer with the Local Committee of the World's Congress Auxiliary.

Yours sincerely,

W. H. LYON, *Secretary.*

P. S.—The postponement of the decision regarding the next meeting of the Conference, is due to the desire of the council, to learn as far as possible, the opinion of the denomination, to be expressed especially by the vote of the Local Conference.

A Circuit of Conferences.

The senior editor of UNITY left some sixty delegates of the Western Conference on Friday May 20th, contemplating the fascinating details of the Fisheries Building in the midst of the Columbian Exposition grounds, in order to hasten to catch the train that bore him from the fatigue, inspirations and duties of the Western Conference eastward. His first stop was at Germantown, Pa., to fulfill a long-standing pledge to one who, alas, now that the time had come, was not there in the flesh to receive the guest he had so hospitably solicited. T. P. Galvin, the father of our faithful superintendent of the Chicago Athenæum, the stalwart friend of progress and liberty, the faithful supporter of the little Unitarian Church at Germantown, the hospitable host to all forms of thought and of earnestness, was not there to receive his guest, but his spirit was pervasive, and his

wishes were carried out by his loved ones. Notwithstanding certain physical drawbacks, "*Ye Editor*" enjoyed the privilege of standing in the pulpit which has been so conspicuously dedicated to progressive thought by the high voices of Samuel Longfellow, Charles G. Ames and John H. Clifford. Sunday night he took the train for Boston, having an impromptu conference on the way with some of the delegates from Philadelphia. The Boston week had already begun. He did not catch the address before the Ministerial Union, by John Chadwick, on "Fifty Years of Channing," which address, with that of Mr. Garver, of Worcester, at the Ministers' Reception given by Mr. Hale and Mr. Savage, at the church of the former, on the "Dangers of Success," were probably the two most prophetic utterances of the week. They were inspiring to those who heard them and they will be read with interest when published. The meetings of Anniversary week in Boston, assume a certain monotony to those who frequent them annually. The happy greeting and social reunions render one somewhat insensible to the crush of societies, each insisting on its quota of enthusiasm, support and attention. The expert on Anniversary week in Boston has learned the principle of selection. He wisely omits all those that do not affect him with special profit and attraction.

The meetings of the American Unitarian Association were characterized by the usual deliberate rejoicing over money raised and churches founded. There was the accustomed call "for more men and more enthusiasm," often in a spiritless way that has a tendency to discourage the one and depress the other. This year there was no ripple of disturbance at the business meetings of the A. U. A. The Western delegates had no candidate to offer for directorship and the ticket, as recommended by the nominating committee, was almost unanimously elected. The usual objection was anticipated in some direction to the A. U. A. having any official representative of the Western Conference on its board. But the problem still remains, now with two directors of the Western Conference on the board to help work it out, how some working relation, fraternal exchange of problems and acquaintance with the field, can be established between this largest sectional missionary organization in the field, and the national missionary body. In its own way the A. U. A. has established such working confidences between all the other missionary organizations in the country. The Middle States, the Rocky Mountain, the Pacific Coast and Southern Conferences have such relation secured, by the fact that the A. U. A. pays a part of the salary of the missionary secretary, and have a voice in the selection. Is there but one way, and is the A. U. A. to always decide upon this one way? The Western Conference selects its own secretary and pays its own salary, but not on that account is he disqualified to lend a hand and throw light on the A. U. A. problems.

The interest manifested in the Unity Club, the Guild, the Sunday-school, and the various philanthropic activities that have a hearing on Anniversary week is still the crowning glory and encouragement of Unitarianism. If it does not know how to do *one* thing grandly, it does recognize its obligation to many things, and is trying to discharge its duties in many ways on these humanitarian lines. From Boston the editor swung around to the annual meeting of the Progressive Friends at Longwood. Longwood is a prophetic word to those whose lives reach back into the stirring days of the anti-slavery movement. It was the day when even the liberty-loving Quakers did not move fast enough to keep up with the stirring beat of the reform drum, and a few Chester county friends established their platform for free discussion of all the practical problems and humanitarian interests of life. To this shrine, Theodore Parker, Wendell Phillips, Garrison, Oliver Johnson, James Freeman Clarke, Samuel J. May and all the old heroes brought their best and most stirring words. This year was the fortieth annual meeting at Longwood. The war vet erans are mostly gone; many of them sleep quietly in the beautiful cemetery across the way, that contains the ashes of Oliver Johnson, Bayard Taylor, and many other familiar names. But there is to be seen at Longwood, noble faces belonging to the second generation. To-day the tendency is more and more to the central synthesis of religious enthusiasm and moral earnestness for the development of souls. The atmosphere was free, and it was as wholesome and welcome to our somewhat stifled spirit, as the balmy air was to the over-worked lungs. F. A. Hinckley has for several years acted as high priest at this shrine of an untrammeled religion. This year, C. D. B. Mills, with his clear thought and pure sentiment, Gertrude Magill, whose short experience in our western ministry has endeared her to many of our Western Conference people, Mrs. Diaz and others came with their words. Three days of beautiful sunshine, free talk and earnest sentiments, made the Fortieth Yearly Meeting of Longwood, memorable at least to one of the visitors.

On the return, the editor stopped for a day, not to join in the great celebration at Rochester, where President Harrison took part in the unveiling of a noble memorial statue crowned by the bronze of Abraham Lincoln, shaped by our own Leonard Volk, although that entered into his experience, but to spend a night in consultation with Gannett and Hosmer, over problems present and prospective, and the night was all too short. An invitation to lecture before the Society of Inquiry of the Meadville Theological School, brought us to the old and loved school. For many years the senior editor of UNITY had not ventured to intrude his heresies upon this peaceful shrine, but his visit this time was marked with such loving cordiality on behalf of the bright and noble set of young men and young women he found there, that it was like a visit to the mountain tops. In every way Meadville has greatly improved; and the end is not yet. The atmosphere is freer, the quality of the instruction is higher, the earnestness and joy of the students is more marked, and we can but hope that the endowment fund which is slowly creeping to its hundred and fifty thousandth figure, may reach there speedily. Upon this place of memories and of fellowship, the editor turned his back and found himself at home again, and the end of two weeks incessant "meeting" work confronted by the accumulation of problems and by UNITY'S waiting for an editorial, the spirit and tone and purpose of his work in this itinerary we leave our readers to discover between the lines of this sketch of a busy fortnight.

Special Appeal from Japan.

We desire to call the attention of UNITY readers to the following communication:

TOKYO, JAPAN, April 10, 1892.

DEAR FRIENDS:—A conflagration of exceptional magnitude swept through one of the most densely populated portions of Tokyo last night, laying waste a district about three fourths of a mile in length by a half mile in width. Among the buildings destroyed, was the Kanda-ku chapel lately purchased by us, and, just a week ago to-day, dedicated to the work of the Unitarian Mission. The chapel was to prepare the way for the Unitarian headquarters building. In the Kanda district, many of the most important educational institutions of Tokyo are gathered, and many thousands of students are housed. Of course, general rebuilding in the district will immediately take place. The many educational institutions there, will, in all probability, at once erect better structures than they have lost. What shall *we* do?

Your representatives are fully convinced that now is the special opportunity for our mission. We should place among the new structures of the Kanda district, our long needed Unitarian Hall. We need the hall that we may properly house the various departments of the Japan Unitarian Association, described at length in our annual report sent for reading at the May anniversaries; we need the hall for the Kanda church, so full of promise: we need the hall especially for the uses of the growing Jiyu Shin Gakko, the Japanese School of Liberal Theology. Hitherto we have asked of our home friends $3,000, to complete the amount necessary to build our hall. We now think it best to ask for $1,000 more. Evidently now whatever hall we build, ought to have a fire-proof addition, in which the library of the theological school, our publications and other valuables, should be stored. We therefore urge our friends to send us, as soon as possible, $4,000. This amount, with the $2,200 we already have, will enable us to erect such a building as is imperatively demanded by our growing work.

The American Unitarian Association is already contributing to the Japan work as much as can be expected from it, from the funds at its disposal. If you desire to make special contributions to help us in our great strait, we should suggest as recipients of your gifts for us, the Rev. Geo. Batchelor, Lowell, Mass.; Rev. W. C. Gannett, Rochester, N. Y.; Rev. A. M. Judy, Davenport, Iowa; Rev. S. A. Eliot, Denver, Col.; and Rev. Horatio Stebbins, San Francisco, Cal.

Sincerely yours,

CLAY MACCAULEY.
WILLIAM I. LAWRANCE.
Representatives of the A. U. A. in Japan.

The Unitarian Mission in Japan differs from most Christian missions in three respects. Its presence was invited by some of the leading educational reformers of Japan; the teaching in its schools of liberal theology and in the literature it publishes, is on the broad basis of natural religion; and it aims, not only to teach Japan the best things in Christianity, but to learn from Japan the best things in its own religions. So I can act with pleasure in the way requested, and shall be glad to forward any money intrusted to me for the mission. Can not UNITY readers send $500 of the $4,000 needed? What is done should be done quickly.

W. C. GANNETT.
8 East St., Rochester, N. Y.

Mrs. Flower's Letter.

We are very glad to print a communication from Mrs. Flower in another column whose word on any topic deserves attention. In commending the action of the Federation in striking out the word "literary" from the constitution, we did not mean to be understood as wishing to see that organization turned away from its specific object and diverted into the channel of any particular reform. We should deplore this as much as Mrs. Flower, but we believe that the success of the Federation, and the interest women are to feel in it, depends wholly upon the breadth of understanding and sympathy among women toward each other which it embodies, and that in order to evince this, all limiting adjectives should be set aside. Whatever may have been the intentions of its founders, the Federation comprises clubs that are not distinctly literary. No better instance can be found of this than the admission of the Chicago Women's Club, which holds a unique and commanding position among the Women's clubs of the country. As a matter of simple honesty, then, it seems best to us to drop all descriptive terms which no longer describe. The other point urged by Mrs. Flower, concerning the National Council is one we are personally waiting to receive more light u and does not seem to us necessa connected with this other.

C. P. W

Men and Things.

REV. DR. WILLIAM H. FURNESS gav opening address at the opening to wo of the graduating department of the Un sity of Pennsylvania.

BISHOP BROOKS says that the way to a church is not to wait until a few lea families call for one, but to start the ch first and call in the families afterwards.

FREDERICK DOUGLASS lectured in At recently, and it is said there were n white people among his auditors. His ject was "Self-made Men," and the disc contained many references to himself his race.

THE advocates of itineracy within Methodist body are in stronger force we supposed, judging from the vote on question of the extension of pastoral tions at the Omaha Conference. The showed 162 favoring abolition of the pre system of five years and 298 in oppositi

A CINCINNATI paper, speaking of the that on a recent Sunday 10,000 people twenty-five cents each for admittance Jackson Park to witness the progress o building operations, says the World's F demonstrating itself a success before started; adding that not even Barnum ceeded in taking in $2,500 a day before show opened.

THE *Chicago Tribune* says, "If the anything more absurd in the life histor the Emperor of Germany than the rig out of his little 10-year-old son in the form of an officer of the Imperial Gu and permitting him to swagger along minutive sword in hand, at the head company of marching giants, it has m fully been concealed from the human ey

REV. DR. RAINSFORD, of New York, made a startling suggestion. He prop that church people and others conce for the improvement of popular m should establish and maintain drink saloons of a superior kind, where beer, wines, and coffee shall be sold, and w billiards and other harmless games ma played. An exchange thinks his sug tion will hardly be adopted with a though it might secure a new rush for churches, even with the coffee dropped the project.

IN reply to a statement of the *Chris Union* that the Jewish Sabbath is glo and ascetic, the *Jewish Messenger* rep "If the genial editors of our contempo would visit a typical Jewish household Sabbath day they would meet with an at sphere and associations just the rever ascetic. Labor is forbidden, it is true, business is prohibited, but the day is dev to worship, recreation, charity. The Jewish Sabbath is a day of delight, n gloom. It is historically unjust to m the Jewish Sabbath responsible for Pur ical austerity."

THE Archbishop of Canterbury, who l gave his sanction to Sunday opening of ure galleries, has offered in convocation petition of the Sunday Society in fav opening all public libraries and muse The Archbishop said that, while he w countenance no laxity in religious ob ance, or approve of the amusement o "leisured" classes adding to the to others on Sundays, yet the petition di conflict with either of those principles was referred, on motion of the Bisho London, to a joint committee of the houses of convocation.

WE read in the *Nation* that the De ment of Political and Economic Scien the Brooklyn Institute is trying to esta in that city a School of Political Scie equipped with elementary and adva courses of instruction in civics, econo sociology and history, at merely nom tuition rates. The Executive Committe the Department have had the matter ref to them with power; and if sufficient fi cial encouragement is offered and pro qualified instructors can be engaged mentary courses in some or all of the jects above named may be offered in '93.

M. RENAN thinks the Pope's attemp modernize the church will only result i tending its sphere "beyond the pale true character and of its traditions. He put new life into the church but it wil be the church that is left. The Ro Catholic Church to-day is authority the very type of hierarchy. But the Ro Catholic Church rejuvenated will be ferent thing. It will be like an old decked out with the bravery of a young endeavoring, with his red necktie, to at admiration by his juvenile artifices an talents, the poor result being only rid as his reward."

ontributed and Selected.

The Answer.

y poor self to raise one soothing song,
ing myself, I know I am not fit:
r these others! Can I passive sit
watch this hurtling, straining, suffering throng
hold my peace? To make their way less long
d in heaven give me strength and wit
ing: to leave some heart with Truth peace-lit;
trike some blow at foul deceit and wrong.
the petition worth the hearing is;
to hurl strong darts, wrong to subdue:
should the work not thrive? Still be amiss?—
comes the answer, clear, relentless, true;
ien thou thyself hast learned the Truth to kiss
iout one swerve, then hope Truth's work to do."

H. P. KIMBALL.

Presumption of Sex.

t would be an easy task to take a k like Oscar Fay Adam's "Pre-ıption of Sex," and treat it as a sonal charge, to answer criticisms n one sex with recrimination upon other, and where mere exchange djectives between the pot and the tle failed, it would still be easy for ıer utensil to account for its own ckness on grounds that might ap-r to justify it.

While the "carnal man" is in-ıed to one of these courses through natural resentment which sharp icism always inspires, yet by -pity or attempted self-justification, miss the salutary lesson which always be gained from just, even evere, criticism.

One can not help a feeling of dis-ragement and a wave of pessimism reading this book and finding the firmation of its charges in one's ı experience, and it seems only to say for ourselves that while we that these criticisms are in the in just, we yet recognize a higher which is our real self and which alien to these manifestations of garity, cruelty and selfishness.

While we, in the main, bow to the dict of the author of this book and nbly put on all the coats which fit, yet retain enough spirit to respond certain charges in the same truth-aking vein.

t would be impossible to detail cessively all the mental marginal es which one makes in reading se essays on the "Mannerless ," "The Vulgar Sex," "The ıtal Sex," etc., but some consider-ons seem particularly evident.

The author charges women with an bility to perceive more than one ral truth at a time, or to look at y moral problem in a broad way: 'They will not be convinced," he s, "by the logic of facts, as men ," and instances their attitude in ling with the social evil. "Wom-" he says, "exclaim with horror ainst licensing "as few houses of ort as possible" and governing se by medical supervision as "set-g the seal of municipal approval on sin." His argument for choos-g the method of "license as the s of two evils is the "impossibility making men virtuous by act of rliament," and the spasmodic and erefore inadequate execution of vs prohibiting such places, should at course be attempted.

Does not this same line of argument ply to stealing or any other crime well? Laws against stealing do t prohibit theft—you can not make en honest by act of parliament any re than you can make them chaste. all we therefore license "as few eves as possible"? Moreover, if vs of prohibition are not faithfully ecuted, would not there be equal laxity in carrying out laws "regulating" such places? Why are we warranted in placing dependence upon the faithful execution of law in one case and not in the other? The example of Paris is often quoted in this particular, but are we to look upon Paris as an example of the benefits of the system in the resulting decrease of immorality? It seems that such a system enables men to sin with less fear of suffering its consequences and entailing them upon their children, but is making man safe in sinning going to act as a safeguard against sin? Rather it would seem that the fear of consequences would be the greater protection.

The course of action to be pursued in dealing with this evil is, no doubt, that which is most radical and far-reaching in its effects. We can not kill a tree by merely cutting off a few branches, neither can a moral evil be destroyed by methods which deal only with effects and not with causes. Whether women are to be considered short-sighted in exclaiming against licensing immorality or not depends much upon the point of view of the critic. If in his eyes the object to be attained is merely the suppression of disease, perhaps license is the plan to pursue, but if the object is to prevent such results by preventing the sin which causes them, then license is the short-sighted plan. It would seem, moreover, if the hopelessness of such an attempt is argued, that we may as reasonably hope to eradicate sin itself as to eradicate only the results of sin, for it is against the laws of nature to hope to separate cause and effect.

At least by doing all in the power of the law to suppress such places a moral standard is kept before the people which must eventually have its influence upon character, for is it not true of nations as of individuals that their progress is increased by their ideals? It is a great deal to have such practices branded as criminal.

Again women are charged with a certain "sex piety" which causes them to glorify the work of women in literature or any other direction because it comes from women, and not solely upon its intrinsic merit apart from any consideration of sex, and the writer instances the absurdity of putting the work of women in a separate building as was done at the Centennial Exhibition—thus drawing the obnoxious sex line. This criticism is just, but the fact that many earnest women still maintain this attitude is evidence that woman's claim to equality with man is not yet universally granted. This separate consideration of woman's work—humiliating as it is in one way of looking at it—finds its excuse in the fact that until woman receive the position and the pay to which her skill entitles her, on an equal footing with men who do the same work, she is bound to perseveringly add proof to proof until her claims are too unmistakable to be longer denied.

This "sex piety" or enthusiasm of woman for her sex in general is contrasted with her lack of magnanimity towards individual women, and especially towards women who have fallen. Woman's lack of generosity in this particular has become a by-word, and must be admitted, to her great discredit. But on the other hand she can well resent that comparison which is usually made, and which is made again in this book—that men are generous and loyal to their brothers and that this loyalty is a virtue, whereas it savors more of laxity of moral sentiment than of charity, in most instances. In too many cases this boasted loyalty is the loyalty of an accomplice rather than that of genuine friendship.

That horror of sin which condemns both sin and sinner is far more hopeful than any so-called "tolerance" which is toleration of sin and sinner alike. It is true that many times society will ostracize a woman and at the same time tolerate a man who is guilty of the same sin, and women hold the reins of society and to her belongs most of the blame for this state of affairs. But the remedy is not in admitting women of doubtful character into relations of social equality, but in ostracizing guilty men as well. If women could but recognize that it lies in their power and is their duty to correct social evils by social means, and if a few society leaders should determine to invite no man of evil reputation to their houses even though it should weed out the most accomplished men from their acquaintance—a gigantic stride toward reform would already have been made.

These are but a few of the many subjects which thrust themselves upon our consideration in reading these short essays, and we can not but feel that a healthy shaking up, even by means of direct criticism, can not have other than a wholesome effect.

L. F. P.

Reading.

WE are emphatically a nation of newspaper readers. It is no exaggeration to say the present is an age of journalism. The diminutive, infrequent newspaper of a hundred years ago has waxed in size mightily, and multiplied its appearance in an evolution which has given us our great "dailies." The search for items of news is so strongly competitive between the rivals for popular favor, that a scrap of information has to be very attenuated that escapes being thrown in the hopper to form part of the "grist."

But is n't it just possible that we over do the matter? Is n't there such a thing as a too great accumulation of facts? Are there not such things as important and unimportant facts, and should n't there be some discrimination in the collections?

There have been those who have questioned the value of unlimited newspaper reading; Lowell has some rather caustic lines concerning it; Thoreau says, "Don't read the *Times*, read the eternities." This is a very terse and forcible way of saying that there are facts of very great importance and those should be read; that there is another class of facts which are unimportant, and that they should not be read to the exclusion of the others. Neither should they be read to the exclusion of the proper consideration and thought upon the important facts. It has been suggested that much of this newspaper reading is to prevent thought, to avoid being left to the resource of thinking. In this it may be in some measure a blessing. You see men reading in the street cars and on the morning railroad trains to their respective places of business, every one engaged with his paper. This reading for the time, it is urged, takes the mind of the reader away from his business, and to this extent lessens the wear and tear of the business man's mentality. But granting this to be, to a certain extent, true, would not better reading serve just as good a purpose and have a better resulting effect on the mind of the reader? The facts that are important to the reader in his business will be contained in one or two articles of the paper. These are soon read, and then why read the unimportant articles?

How many of these unimportant articles can the reader remember the next morning? Probably not one, and is not the habit of reading without remembering, thus acquired, a detrimental one? The reader when he reads an article that he wishes to retain will find it slip as easily from his memory. Does not this habit of newspaper reading tend to cultivate superficiality and a want of thoroughness? It seems likely at least that it may be so. And further, is not this rapid and discursive reading of hastily prepared articles and notes of trifling facts fatal to getting one of the best results of reading, an accurate knowledge of the words of our language?

Ruskin advises those who propose to read, to get Greek, Latin, French, German, and English dictionaries, and when they come to a word that they have any doubt about "to hunt it down patiently." Few have the rare perseverance to do this, but there is no question of the great gain that will result by doing so. But even if one does not take this care in reading, should not one read with such care as to notice the author's style and choice of words and never let a word or a sentence pass unchallenged unless it delivers up the full meaning?

Let us at least pause for a few moments and consider the question seriously whether we might not gain by reading good books a little more and newspapers a little less, and whether it might not be a good thing to make this gain.—*Home Magazine.*

Correspondence.

EDITOR UNITY:—I have read with interest Mrs. Woolley's admirable article on the Federation of Clubs; but I wish, as a party interested, to take issue with her on one point. I think she entirely misunderstood the cause of the opposition to any allusion to suffrage in the meetings and to the union of the Federation with the so-called "Council of Women." It was neither fear nor opposition to any person or cause; but simply that the Federation was organized for a specific purpose, and there was a determination that it should not be diverted from that purpose.

In the original plan of the organizers of the Federation one thing was positively stated, that the Federation was not to be used for the advocacy of any so-called reform movements, but simply and solely for the intellectual advancement of women. In urging literary clubs to federate, this was always distinctly stated, and it seems to me it would have been an act of bad faith to permit the Federation to be committed to the indorsement of suffrage, temperance or any reform movement, no matter how desirable such movement might be in itself.

L. L. FLOWER.

ROGER HUNT.

By CELIA PARKER WOOLLEY.

A very careful and well wrought out portrayal of the soul and life of an egoist. Mrs. Woolley's story adds another and very attractive chapter to the sound and wholesome discussion of the relations between men and women.—*The Christian Union.*

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Church Door Pulpit.

The Living Church.

READ BY REV. C. F. BRADLEY, AT THE WESTERN UNITARIAN CONFERENCE, MAY 17TH, 1892.

I can best get my subject before you by telling the story of an interesting fossil.

You know what a fossil is; a still, silent shadow, fixed in stone or other dead form, of an ancient, long extinct life.

Dr. Peet, our Illinois Antiquary, has exhumed a fossil, the great serpent mound which lies on the bluff a few miles north of the city of Quincy. An interesting fossil too it is; not to the dull-eyed farmer who since civilization struck these parts has year by year been leveling its crust with his plow; not to the hunter who since long before the time of Columbus has built his camp-fires within the sheltering folds of this monster monument of the prehistoric age; but interesting to one who thinks and feels the grandeur of the interminable past of humanity.

A weird story is it which the spade of the antiquary threw out of that singular tomb in the earth-mound; story of a life teeming in the Mississippi valley long ago, having usages, religious rites, languages unlike anything we know, perhaps unlike anything existing to-day on the globe; yet in main essentials and characteristics not unlike life as it is to-day.

An elder brother of ours that tall, powerful skeleton once carried around, busy with the affairs of a career much such as we know. What braveries, what hopes, what joys, what agonies have twined and thrilled around those bleached bones thrown up out of the dirt! Blood has leaped beneath those ribs, hot with the passion of struggle. In that hollow skull fierce questionings have burned and anxious thoughts have throbbed. Known to the men of that far-away time were the dark problems with which you and I are familiar and troubled. Life had for them the same romance and illusion, the same sternness, the same impenetrable uncertainty. To-day and that far-away yesterday are bound together by the fossil, and we are but enacting on a larger scale the same human struggle which has throbbed for untold centuries.

I speak of this venerable fossil just to illustrate what the word stands for, not to make further use of it in my homily.

The fossil whose story I tell this evening is one which is in my possession. It is not unique and imposing like Dr. Peet's Serpent-Mount, yet in its way it is quite as interesting. It was not dug out of the earth, but out of the rubbish in a garret.

It is a small pamphet, paper-covered, dingy and soiled, bearing date of 1822, seventy years ago; not venerable, yet more world-progress has transpired in the period which it covers than in all the previous centuries from the mound-builders down.

The pamphlet contains the creed and covenant and roll of membership for that date of the old First Church in Hartford, Conn., a prominent orthodox church.

It is as fleshless and bloodless to the reader of to-day as is the skeleton of the ancient mound-builder. As we run our eye through its "Articles of Faith," its stately affirmations of the mystery of the Divine Godhead, of the miraculous origin and infallible authority of the Scriptures, of the total depravity of human nature, of the propitiatory atonement, of electing grace, and of endless punishment, we find ourselves within the murky precincts of a dead language and have precisely the same feeling that we receive from a perusal of the Egyptian Book of the Dead.

Yet we have not attained the nobleness of human brotherhood if we can not see and serve the human life for which those dogmas stood. I beg you to remember that those stately "Articles of Faith" were simply the way by which our fathers lived this mysterious earthly career which we, in our particular fashion, are trying to live. The religion of that generation, it is true, had a strong, fantastic other-world coloring, but the tremendous energy it possessed was wholly of this world; it was the vital soul of the life that now is. The same questions broke out of the world-struggle to those men and women as are storming through our souls—who are we? why are we here? and whither are we destined? and in those dogmas they found the answer and the solution of life. They were not idle words. They were not looked upon as human speculations of uncertain value. They were the counsels of the Eternal, and with reverent credulity the people bowed to their autocratic authority as the infallible oracle of the life that now is. I do not read those dogmas in right brotherly fashion if I do not turn on them the light of the experiences which befell the man and woman of that time. I remember the great joy that burst upon the convert as out of the long, dark pain of repentance he came to the saving truth. I remember with what bravery the tempted soul strove against sin that he might be found worthy in the sight of the Searcher of hearts. I remember what bright anticipations hung over the lowly plodding and the thorny path of trial. I remember how the mother's anguish was soothed as looking down into the dead face of her babe she knew that at the hallowed font the baptismal rite had sealed her little one to God, and he was safe folded in the Shepherd's arms. I remember how death lost its terrors if, ere death came, the church had received the soul to its redeeming grace. Not far from fifty years ago occurred an incident which tells more eloquently than I can what fateful power the old creed had in the human life of that period. There lived a minister and his wife, noble, Christian people, in charge of a New England parish. They had an only son, a pure-minded, manly young man, of rare promise and soon to graduate from college. He was the idol of his parents, lacking but one thing and the lack of that lay heavily on their hearts, he was not a church member, in fact he was a skeptic. Suddenly, without warning he died. The anguish of his parents was terrible. Their love was cut to the quick, but deeper than that wound, was their grief made by the thought that he had died unrepentant. They paced the death chamber that memorable night, wringing their hands and groaning in suppressed agony. "Father," the mother cried, "do you see no hope?" "No, mother," he said, "I see not a ray of hope." Their tearless eyes found no slumber. Through the night watches their terrific grief swept them. "Father," again the mother cried, "it can not be! do you see no hope?" "No, mother, I can see no hope;" and the mother's storm-racked brain was lost in the riot and darkness of insanity. I am shocked at the cruelty which the stern old dogma could work, but I can not withhold my reverence from that grand, blind, reckless sincerity which could *live* the dogma in all its terribleness. I honor the old church for having done its divinely best to help men to the highest meaning and mastery of life.

And does it greatly matter that in all this we are able to see the power which imagination exerts in the conduct of life? or does it matter that we have found the stately old system of doctrine to be a tissue of baseless speculation, utterly impotent to-day, and just as impotent seventy years ago had reason been able to dislodge it from the popular imagination? What difference between us and them in this matter of truth except a difference in the quality of imagination, our imagination being more clarified and, we trust, more sane?

The thing of consequence, the eternal thing in it all, is the moral earnestness which the powerful credulity generated. I wish you to see that what made that old church live and alive was not its dogmas but its impetuous, irresistible, autocratic ethics. Everywhere hung the stern conviction that great business was on hand in this world, and not a soul could escape its influence. Out of the church not for a day did this clamorous conviction let a man alone. It was by its irresistible, its unanswerable "You ought" that the church was able to lash men. When it spoke with awful unction in its pentecostal moments, men obeyed and came tremblingly to it. Its "high calling" of which it made so much was ethical. It knit to itself the fealty of its membership by most solemn vows and obligations. I wish to read to you its covenant, partly as an excellent example of a unique literature which has become extinct, but chiefly that you may feel the tremendous ethical energy which throbbed through the organic framework of the church: "In the presence of God and this assembly you do now seriously, deliberately and forever give up yourselves in faith and love and holy obedience to God, the Father, the Son, and the Holy Ghost; accepting the Lord Jehovah to be your God, Jesus Christ to be your prophet, priest and king; and the Holy Ghost to be your sanctifier, in the [illegible] and guide. Although sensible of your weakness and guilt and your liability to error and sin, still you do sincerely desire, and by the aids of divine grace do promise to receive in love the pure doctrines of the gospel, to walk in the statutes and ordinances of the Lord blameless, and to do honor to your high and holy vocation by a life of piety toward God and benevolence toward your fellowmen. You do also cordially join yourself to this Church of Christ, engaging to submit to its discipline, and solemnly covenanting as much as in you lies to promote its peace, edification and purity, and to walk with its members in Christian love, faithfulness, circumspection, sobriety and meekness. This you promise and engage to do, with humble trust in the grace of God, and with an affecting belief that your vows are recorded on high and will be reviewed in the day of final judgment."

The Western Conference has a far more enlightened and rational ethical ideal, but it never has stood for a sterner application of the ethical principle to the organic life of the church than rings through this old covenant. Is it a marvel that, resting on such powerful popular conviction and with such an oath-bound obligation, that old church was an organization as disciplined, as efficient, as aggressive as an army corps on the field of battle; or that, having such a virile ethical energy within itself the church waxed in strength and greatness? I find in the little fossil-pamphlet the names of near five hundred members, 250 having joined between the years 1818 and 1822. To judge correctly of the ethical significance of this fact, you need to remember how difficult and exacting were the terms of admission. There was no wholesale invitation sent abroad to Unitarians, Universalists, Agnostics, to everybody who could be induced to join, no matter what his morals or beliefs; there was no drumming up members, no giving of chromos, no bidding by rival churches to secure the enrollment of desirable persons. The door of membership was tightly shut; nor opened except to a suppliant knocking without, and humbly pleading to be admitted; nor then was it opened till the candidate had approved himself before a board of stern judges to be grounded in the great beliefs of the church and to have successfully passed through the religious experience of conversion and sanctification.

Its ethical sincerity gave the church authority over conscience and intellect. There was a ready and revered listening to what it had to say. Twice on Sunday everybody went to meeting, to hear "the word of the Lord" and to attend to the things of salvation. It was a strong word, too, loaded with logic and fervent exhortation weighing a full hour and more by the hour-glass. A sermon of that period would crush in the skull of the average church-goer of to-day. It was never found too heavy by those serious people who had such awful business on their hands as the saving of souls. They listened, they pondered its cogent reasoning; they talked of its mighty truth, one with another by the fireside and on the street corner; then bestirred themselves to see what could be done to save a lost world.

The pastor of that Hartford church during the period covered by the little pamphlet and for forty years after was Joel Hawes, one of the notable men New England ever produced; a man of powerful intellect, great learning, and consecrated in all his gifts and energies to the one divine business of saving souls. He was a man who believed, with terror in his soul that the unregenerate must suffer eternally, and through his long ministry he toiled heroically, never sparing himself, to convert men to the truth as he saw it. When I was in Yale College he occasionally preached in the College chapel. He was then a feeble old man, his race nearly run but he carried his life-long gospel in his face; and we knew he meant it as with trembling voice he plead with the young men to repent and flee from the wrath to come. I speak of him here because he is a type of the intellectual and moral power, of the earnest belief and the tremendous ethical purpose which have made the successful, world-building church of former times.

The facts treasured up in the story of this old fossil are significant; and it is to bring them out that I have taken the trouble to rehearse it.

If you have followed carefully, you have seen what constitutes a church by what necessary principles and laws it must exist.

It must be called into being by an ethical purpose, rooted in what is sincerely believed to be inexpugnable and world-saving truth. It must have a gospel which is so urgent, which is seen to be so necessary to human welfare, that to proclaim that gospel, to live it, and if possible to compel men to love and sacrifice all humanity to live it, is felt to be the highest, holiest business to which human souls can dedicate themselves.

To be a church and maintain its functions as such it must be able, by virtue of the high and rational objects of its pursuit, to command the confidence of all sincere and thoughtful people, to draw to itself all who love man and desire in the most efficient way to promote his welfare, to lay upon its membership the bonds of a fealty that is cordial and unflinching. There must be in its nature and constitution the moral qualities which inspire self-renunciation and exact hearty consecration to its gospel and the work of its mission in the world.

It, furthermore, to be a church must organize around its ethical purpose as a living heart; must put on

arteries and nerves and muscles; must set up the machinery, the methods, the ways and means of aggressive activity. It must have coherence and form. It must be a tangible body, not a nebulous sentiment; a body that is felt, and capable of making itself felt by the force of its corporate influence.

I need not delay to demonstrate how completely these conditions are wanting in the church-life of to-day. The churches have lost the organic energy of the ethical spirit and have become de-churched, if I may be allowed the word.

Gone is the firmly-knit, world-building, living church of the past, nevermore to be recovered. Gone is the mighty sincerity of truth with which it spoke to humanity. Gone is the moral heroism of church fealty. The church of to-day is hedged about by no ethical sanctities. The once guarded door is thrown wide open and the guards have retired. The shepherds are out driving in every living thing in the pasture, sheep, goat and wolf indiscriminately. The old cry, "what must I do to be saved?" has given place to the new cry, "which is the most desirable church to serve my interests?"

Gone is the Covenant-bond which bound the people to a high aggressive purpose. The rational spirit has disintegrated church-solidarity. All churches are feeling its loss, and the liberal churches have lost it most completely. Liberal religious people are numerous, but they do not band together; they lack the virile sense of corporate obligation. A liberal body is hardly a body at all; little more than a nebulous sentiment, floating in the unconfined ether of individualism. Liberal churches live, so far as they do live, by the rule of "go as you please." They depend on what the pulpit and choir can do to keep them in condition. The thinking public visits them on Sunday, if it is convenient to do so, and is likely to be instructed and entertained. If these conditions fail, the thinking public politely takes its leave, and the church doors are closed till further attractions can be provided.

Existing conditions I need not detail. Of more importance is it to account for them and get at the meaning of events.

It is transitional. It does not signify, as Mr. O. B. Frothingham, if I remember correctly, once predicted, the disappearance of the church as an institution. It denotes nothing culpable, no religious backsliding or token of other dereliction. It simply means that by the uplift of social evolution the church has lost the mediatorial function by which it has been able to solve the problems of human destiny, and has not yet acquired the power to meet the new questions and the new interests of humanity. It means that religion is passing out of the age of mysticism and romance and into the domain of realism. It means that human life has pushed forward into a boundless field of this world's opportunities, dropping the church from the narrow ethical basis which hitherto has sufficed, to set it on an ethical basis as broad as the vast necessities of human welfare which reason and science are developing. It means a living church, inspired by the oldtime ethical spirit, that shall be true to the historical name and worthy to bear it; that shall have as virile a world-saving purpose, as irresistible a faith, as intense moral earnestness, as rock-like corporate strength, as imperial a mission to humanity, as did that New England church whose story I have read out of the fossil.

We can not conceive the magnitude of its coming mission. There is a wide field of human life full of dark problems and clamoring for wisdom and determined moral purpose to solve them, which is wholly unoccupied.

(Concluded in our next.)

The Study Table.

The undermentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

The Soteriology of the New Testament. By William Porcher Du Bose, M. A., S. T. D., Professor of Exegesis in the University of the South. New York: Macmillian & Co., and London, 1892.

As we read this book we seem to see a man setting out upon a noble errand for which his whole strength is required and his most unimpeded liberty, and he is dressed in a suit of mediæval plate armor, the heaviest that ever weighed down a valiant knight. Or, again, we seem to see a man who wishes to make a speedy journey and deliver some important message, harnessing a yoke of oxen into a Concord coach, weighing some five or six thousand pounds, and starting out on his way. But there is nothing very novel in what is symbolized by these two illustrations. The man in armor and the ox-team coach we never see. The theologian who is as absurd as either and a hundred times more pitiful, we do continually see. The sight is always a common one in times of theological transition. It may be that there are no times which are not such, but there are times that are more obviously such than others, and we that are now alive have fallen upon one of them without any possible mistake.

The theological literature produced by men whose thought is really not that of the traditional theology, but who feel that they must state it in the terms of that theology, must make it seem as much like it as possible, is one of the most sorrowful, one of the most tragical aspects of the present time. And it is not often that we come upon a writer in whom this tragical aspect is more obvious and impressive than it is in Professor Du Bose. The sincerity and earnestness of the man are very beautiful. It is evident that he feels that he has a message to deliver. And he has. But he does not deliver it; he smothers it in scholastic verbiage. What is behind his words is evidently the gospel of a rational faith and life.

But the child that he would bring to birth he strangles with the cord of that traditional theology which must be cut before the child can live an independent life. Nothing in his book is more pathetic than his pleading for the human personality of Jesus. "His whole personal life," he says, "in all its spiritual, moral, natural, dispositions, character, and actions, was essentially human." But what next? "If he had divine knowledge, if he exercised divine power, it was not *as* the Second, but *by* the Third Person of the Trinity. * * * "If he knew himself to be the Incarnate Divine Logos, it was not the direct divine self-consciousness of the Logos, but the human consciousness of the man so incarnating as to be made conscious of *being* the Logos." To watch or try to imitate a spinning dervish could not make one dizzier than that.

There was a man who got benighted on a lonely plain. He stumbled, and, on what seemed to be the edge of an abyss, he clutched at something and it was a friendly bough. He held on till his joints cracked and then let go—and found that he had been suspended only a few inches above the solid earth. It is a parable of many in our time. They hang on to some old tradition of belief till their minds crack and the next minute they are safe on *terra firma* and the East is gray with dawn. J. W. C.

Number Lessons. A book for second and third year pupils. By Chas. E. White. Boston: D. C. Heath & Co. 200 pp. Price, 45 cents.

The author of this book is principal of the Franklin School of Syracuse, N. Y., and acknowledges his indebtedness to teachers of the primary grades in that city for the number lessons, which he says are in daily use there. They are simpler and deal with smaller numbers than lessons used in corresponding grade work in our Chicago schools; and in that respect show superiority of judgment. Few persons realize how very difficult abstract work is to a child, and how much gain in general intelligence and later love for mathematics would be won by having a child, of, say twelve, go over one-half the ground in arithmetic that he is now expected to cover before that age, and over perhaps twice as much in history and simple science. Before the school course was completed, this pupil would have accomplished quite as much in amount as is now expected in a full course, but without the worry and distaste, because he had brought to it the maturity of mind needed for abstract, reasoning work, and the strength and discipline of mind acquired by mastering what he was really mentally equal to. A few happy experiments of this kind, made by a few intelligent teachers who were free to follow their own judgment, have proved the value of this theory; and it is to be hoped educators will gradually realize and act upon it. Teachers of second or third grades, in any school, will find this little book of Mr. White's a great help to them in supplementary work, of which every teacher has to originate a great deal. It is clear and suggestive. J. S.

Lecture on the Bible. By Rev. Charles Voysey. Chicago: Charles H. Kerr & Co. Price, 20c.

This lecture with an introduction constitutes Unity Library No. 11. It clearly refutes the doctrine of the infallibility of the Bible, by showing that it contains contradictions, that it attributes to God feelings and conduct unworthy of Deity, and that it commands certain wrong acts. It is a sad commentary on the thoughtlessness of the average mind, that such a work is needed, yet its necessity is undeniable while our divines claim, that to yield the infallibility of one sentence of the Bible, is to surrender the entire book. The introduction ably shows the impossibility of human language revealing the same ideal of God to differently developed minds. The pamphlet is evidently an initial need to a proper understanding of the Bible's influence in promoting ing religious development, by showing that the low conceptions of a previous age should not trammel later truth-seekers.

Its aim, to show what the Bible is not, is so vigorously accomplished that the thoughtful reader will be stimulated to investigate the constructive aspect of the subject.

E. A. W.

The Unseen Friend. By Lucy Larcom. Boston: Houghton, Mifflin & Co.

Those who enjoy having their religious thoughts guided by reading devotional works, will find here a helpful book. It is noteworthy for freshness of devotional feeling, and reveals in its pages the aspirations and interpretations of a serene and devout spirit.

People who take time in the midst of our rushing American life to be serene and contemplative, are comparatively few, and their meditations have the special value of inspiring readers to a healthful calmness and repose of spirit.

Periodicals.

THE June *Atlantic* opens with an article on "The Education of the Negro," by Dr. William T. Harris, enriched with comments by eminent Southern gentlemen. There is another installment of the "Emerson-Thoreau Correspondence," written at the time Mr. Emerson was in Europe, and abounding in passages characteristic of both writers. Agrippina is the subject of an interesting cat study by Agnes Repplier. Janet Ross contributes a paper of reminiscences of her grandfather, John Austin, an eminent writer on jurisprudence, and an associate of Mill, Brougham, etc. Ernest Francisco Fenollosa compares "Chinese and Japanese Traits." W. H. Bishop contributes a second chapter of experiences of "An American at Home in Europe," covering southern France, Algiers, and Spain. Olive Thorne Miller furnishes another bird story, "The Witching Wren." In "The Discovery of a New Stellar System" Arthur Searle describes the results of observations on the star Algol. Miss Preston and Miss Dodge continue their account of "Private Life in Ancient Rome." Mr. Crawford furnishes two additional chapters of "Don Orsino." There are poems by Mrs. Julia C. R. Dorr and Mrs. Moulton, and an essay, unsigned, on Walt Whitman.

THE *North American Review* has a discussion, apropos to the season of Presidential Conventions, on The Harrison Administration, to which Senators Dawes, Dolph, and Colquitt contribute. Karl Blind, an actor in the events he describes, writes on Modern Revolutions and their Results. Murat Halstead reviews a Silver Senator, analyzing a recent paper in the *Review* by Senator Stewart of Nevada. An article to be read in connection with the opening symposium is that of Dorman B. Eaton, on The Perils of Re-electing Presidents. Archdeacon Farrar has a word to say on The Future of Westminster Abbey. Prof. L. R. Garner, who is about to visit Africa in pursuit of his experiments in the language of apes, writes on "What I Expect to Do in Africa." Amelia E. Barr writes on an old question from the Servant Girl's Point of View. Edward Bellamy reports the Progress of Nationalism in the United States. The department of Notes and News is of the usual interest in topics and the writers treating them.

Lippincott contains a story by James Lane Allen, of very excellent quality, though somewhat aside from his usual vein, for its novelette. Another story, illustrated, is from the pen of Maurice Thompson, and the inevitable Western tale, furnished by William J. Lovell, On the Idaho Trail. Another of peculiar tragic interest is that of a woman's capture by Indians, and the nameless wrongs she was made to suffer, by Patience Stapleton. James Whitcomb Riley contributes a poem, not quite equal to others he has written. The portraits in this number are remarkably bad.

THE *New England Magazine* opens with a clever and comprehensive article on "Art in Chicago" by Lucy B. Monroe, a well-known Chicago critic. The article is finely illustrated. "The Government of Cities" is the subject discussed by Moorfield Storey. Edwin A. Start contributes a description of the work and life at the Hampton Institute, Virginia; also gives a sketch of the life of General Armstrong, the founder of the institution. Edward G. Porter writes of the discovery of the "*Oregon*" lately celebrated in Portland, by the Boston ship "*Columbia*." Three of the leaders of the Christian Endeavor Society, Rev. Francis E. Clark, Amos R. Wells, and John Willis Baer, describe the aims and methods of this movement. "The Outlook and the Opportunity" deals with the possible future of the society and the work. Henry Collins Walsh contributes a pleasant gossipy paper on "Three Letters from Hancock to Dorothy Q." Herbert M. Sylvester has a second paper on the "Romance of Casco Bay." Walter Blackburn Harte contributes an essay on "Catholicity in Literature" in which he makes a plea for a consideration of the essential and human instead of the merely local and accidental in all literatures. Sarah Knowles Bolton writes a poem, "Broken Measures," and Zitella Cocke celebrates Decoration Day, in a poem, "The Bue and the Gray." Mary L. Adams has a story, "A Poor Millionaire." Edwin D. Mead writes the Editor's Table as usual, dealing this month with the personality and work of his *confrère* Edward Everett Hale, and Churches and Municipal Government.

Poet-Lore for June bears the sub-title, Browning Anniversary Number. William G. Kingsland, the English member of the editorial staff, contributes "Excerpts from a Sheaf of Browning Letters;" Francis Howard Williams writes on "The Relation of Nature to Man in Browning;" George Dimmick has a "Study of Ixion;" Frances Emily White, M. D., has something to say on the poet's Mesmerism, from a scientific point of view. Dr. Brinton writes on Browning on "Unconventional Relations," strangely misconceiving the lesson of some of the poems he cites, it seems to us. E. F. R. Stitt compares Tennyson and Browning as teachers of "Love and Duty." Bjornsterne Bjornson's drama of "The Glove" is continued, and to be concluded, we believe, in the next.

THE *Forum* also opens with two articles on the Presidential campaign, Hon. Thos. F. Bayard writing under the minor caption "Democratic Duty and Opportunity," and Senator Hoar on "Reasons for Republican Control." Dr. S. Weir Mitchell praises Charles Leonard Moore's "Day Dreams, a century of sonnets," under the encouraging title "A New Poet." Edward O. Leech director of the mint, discusses the silver question; President Dwight writes on "Education of Women for Yale," and Mr. A. C. Benson on "The Training of Boys at Eton." Pres. J. B. Moore tells of some needed reforms in naturalization; Prof. W. O. Atwater predicts what the coming man will eat. "The Slaughter of Railway Employés" forms a topic for Henry C. Adams; one of the interstate commissioners, Prof. J. K. Paine writes on an "Endowed Opera"; Prof. W. DeW. Hyde discusses the old problem of church attendance, and the character of rural religious services under the ominous, caption "Impending Paganism in New England," and H. K. Carroll follows with a statistical account, "What the Census of the Churches Shows."

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all hat seem to be of special interest to the readers of UNITY will receive further notice.

The Sources of Consolation in Human Life. By William Rounseville Alger. Boston: Roberts Brothers. Cloth, 16mo, pp. 437. Price, $1.50.

Social and Literary Papers. Charles Chauncey Shackford. Boston: Roberts Brothers. Cloth, 16mo, pp. 299 Price, $1.25.

Jane Austen's Novels. Pride and Prejudice. 2 vols. Boston: Roberts Brothers. Half Russia. Price $2.50.

Pushed by Unseen Hands. By Helen H. Gardner, author of "A Thoughtless Yes," "Is this Your Son, my Lord," etc. New York: Commonwealth Company, 121 Fourth Avenue. Cloth, 12mo, 303 pages, $1.00. Paper, 50 cents.

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Notes from the Field.

Plainfield, N. J.—A copy of the *Daily Press* of this city has reached us containing an account of the dedication services of the new Unitarian church. Rev. D. W. Morehouse made the opening prayer, followed by readings by Revs. Russell N. Bellows and Stephen H. Camp, from the Scriptures and other sources. David W. Pond presented the report of the Building Committee, which began its work in January, 1890. The exercises included a memorial tribute to Mr. Job Male, who was spoken of as "the father of the society," and whose death occurred while the church was building. The dedication responsive service was conducted by Rev. Hobart Clark, and the sermon was by Rev. M. J. Savage. Words of fellowship were spoken by Revs. Theodore Williams, Charles H. Eaton, Universalist, and John W. Chadwick.

Unity Notes.—We gather from this monthly publication of the church at Denver some interesting items. The pastor, Rev. S. A. Eliot, write as follows of the decay of the liberal faith :

The obituary of Unitarianism is always being written, but it still remains a somewhat healthy invalid. In the first century of its existence in this country it has made an honorable record. It has been principally instrumental in securing that modification of the worst features of the old theologies which has so conspicuously been going on around us, and it has produced a large body of literature of the highest merit and permanent influence. But if there are any who think that Unitarianism has done its work and ought to be putting its house in order for a respectable exit ; if there are any who imagine that the intellectual condition in which the Christian world now is, is one of comfort to itself—a condition in which the teachers of religion are in any sincere satisfaction with their own creeds, or in which the administration of religion is efficient and meets the wants of society—I must think them very poor observers.

—We learn that at the May meeting of the Woman's Branch Alliance, Mrs. H. M. Hiscock, well known in Chicago circles, read a paper on "Modern Tendencies ;" that Rev. Eugene Shippen is proving his right to the calling to a ministry of practical effort, by serving as president of the Humane Society at that place.

Brookline, Mass.—There is a bright prospect of a second Unitarian Society here. Old "Coolidge's Corner," a region which is fast filling up with the best class of residents, is the fortunate locality, and, unless all signs fail, a numerous and enthusiastic Society will soon be in working order. In another part of this old town, there is a fine church edifice of stone, which has been practically empty and unused since it was built some twenty-five years ago. Its builder, one of the numerous Sears family, surrounded it with such peculiar conditions that no society or denomination has been willing to accept its responsibility. Unitarians, however, have occasionally held Sunday evening services in it, and during the past winter, they arranged an attractive series, in which clergymen of various denominations took part. One of the evenings was assigned to Dr. Edward Everett Hale, but when the appointed time arrived, the doctor was obliged to be in a distant city. To make good his absence, he arranged that Dr. Gordon of the Old South (Orthodox) Church of Boston, should speak in his place, he reciprocating by preaching to the congregation of the Old South at a later date. But such Christian amenities were never to be realized. The Old South deacons heard of the proposed exchange and forbade the occupancy of their pulpit by the Unitarian D. D.

Boston.—Three hundred thousand Unitarian tracts were distributed last year—a large increase over the issue of former years.

—Rev. James T. Bixby, Yonkers, N. Y., has fifty-three copies "Christian Hymn" Cheshire collection, also fifty-two copies "Christian Worship," compiled by Dr. Osgood and Dr. Farley, 1862—to give to a church that will pay the express charge.

—Contributions are coming in to aid in rebuilding the burned Japan Unitarian church.

—The ministers' Monday club will discuss "Cheap Current Literature."

—The Young Men's Christian Union will have June Sunday evening discourses by Rev. W. H. Lyon, on "Cromwell and the Puritans," "The Puritans of New England," "Florence Nightingale," "Ralph Waldo Emerson."

—Our "Children's mission to children" now receives contributions from one hundred and seventy Sunday-schools. Fifteen years ago only sixty-six schools donated.

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Religion and Science as Allies, paper. Retail 30 cents, net 20 cents.

Faith and Freedom. By Stopford A. Brooke, cloth. Retail $1.50, net $1.05.

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On a road that's kept warm by the nursery fire;
And when he arrives with the fairies he'll talk,
And in gardens of candies and gingerbread walk.
And that's why so briskly this stout little man
Keeps riding to Nowhere as fast as he can.

—*P. McArthur in the Independent.*

Brooklyn, N. Y.

A Little Girl's Letter.

(*Written by a little girl, eight years old.*)

DEAR PAPA: I have just returned home from school and grabbed up the tablet to write you a letter on. It has been a very pleasant day. I wrote you a letter yesterday, but when Gracie sealed the letter she forgot to put mine in, but never mind, I will send this one to-morrow. Now I have something in special to write you about. I am very anxious about it. I think it would be very useful and there is nothing that I think I would take more comfort with than any other thing on earth and that is a safety. Every one around here is getting one. I will name over some: May and Sadie Case, Orin Case, Corey Albertson, Alice Somebody, but I do not know her last name. And Harry Payne and Silas Dayton are each expecting theirs. They have each sent for one, and several others, but I can not think of them. Frank Smith, John Howell, Fred Perry, Will Corey, Earnest Morrel, Rob Fitz have them also, and I long for one very much. That little Alice that I spoke of has a new one and I tried it to-night after school and I thought it to be a very easy rider. It cost only $150.00 and it is a very nice one and just the kind I want and there is a man who is agent for them in Southold, who probably could get one for me for $15.00 or $20.00 less than that for Sadie Case, and that if her father had known that Mr. Fitz was agent for them they could have got them for $15.00 or $20.00 less than what it cost. If you will only get it I will try and be as economical as possible and will do everything to please you that I can think of. If you only knew how bad I wanted one I think you would say yes right away. I do not think that I *ever* wanted anything so bad. And, papa, don't you really think that it would be very handy? I could ride down to school on it and go most anywhere I wanted to. Everyone says they ride so easy and do not tire one. A doctor recommended some one having one for their health, and you know, papa, it hurts me worse to *walk* than anything else I do, and oh, I just long for one, just LONG for one I do. And now dear, dear, dear papa, if it is a possible thing, *please* say Yes. Mr. Fitz lives up in Peconic, where we can see him any time and I think that I could learn to ride it very easily for I thought that it rode very, very easily, the one I tried to-night after school. Silas is going to have one and we could ride along together and we would be company for each other as far as we go and that is quite a way. I would like to have Gracie have one too if you would get it, but she must do her own teasing. I can not sit still I am so afraid that you will say no. Oh, dear, dear, dear, sweet papa, if you only will get it I can never *thank you enough.* I can not get my mind off it a minute. The roads are very nice this summer for such use. I know, dear, dear, dear, precious papa, it is a—a good deal to ask, but I would almost be willing to go without a new lot of clothes for ten years, winter or summer. I suppose that you will, when you finish this letter, give a disgusted look and throw it into the waste-paper basket and walk off and think no more about it. But please say yes or no in your next letter and write that the same day if possible. Auntie says she does not think that you will be much pleased with such a letter as this, it is written so, but this is an exception you know and if you say Yes I will study so hard and do better if I possibly can, and I will write you the next letter ever and ever so much better and you can save this one and see the difference.

I suppose I must get off this subject for a minute if I can. Everything you sent was *perfectly beautiful.* I wore my new outfit Sunday and auntie said that I looked very nice. All my dresses fitted me as if they grew on me. In fact I like everything and can not thank you enough for them.

I guess this is the longest letter I have written you in a good while.

A safety, a safety runs through my brain,
A safety, a safety is all the fame!

We have had a hard shower and it is getting dark and so I must stop. I will put all the meanings in eleven words: *Will you get me a safety? I want one very much.*

Well, good-night, hoping to hear from you soon and on the arrival of your letter you will say, Edith may have a safety. All send love. Hope you are all well.

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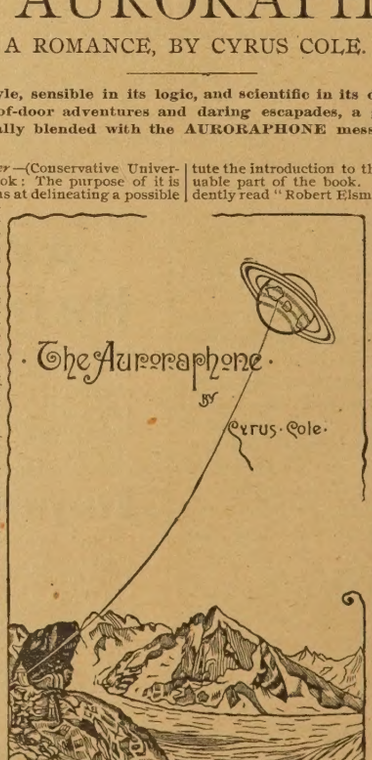

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